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NEWSLETTER OF THE LONDON CHAPTER, ONTARIO ARCHAEOLOGICAL SOCIETY  
FEBRUARY, 1982

82-2

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## MEMBERS' NIGHT

This month, we have the opportunity of discovering what our fellow Chapter members have been doing - archaeologically speaking. While most presentations will be by students or full time archaeologists, Charles Nixon will be discussing his work in experimental tool replication. Those who have attended Chapter picnics will appreciate Charley's wood working abilities using simple stone tools.

Other speakers on our agenda include:

Jim Keron on *Site Survey in Westminster and Dorchester Townships*

Rob Pihl concerning *Point Peninsula on the St. Lawrence*

Dave Smith on the *Crawford Lake Area*

Gary Warrick concerning the *Historic Neutral Fonger Village*

Ron Williamson on his *Caradoc Archaeological Project*

Meeting time is 8:00 P.M. on February 11, at the Museum of Indian Archaeology. Hope to see you there!

## EXECUTIVE REPORT

The January 26 meeting in Thamesford was attended by all executive members. Some topics of discussion included the Ohio bus trip, our Chapter labs, the KEWA mailing list, plus the upcoming McMaster Symposium. Details concerning the latter are presented in the Social Report below, and those interested in attending are encouraged to contact Paul Lennox who has offered to organize transportation to and from Hamilton.

Our new secretary, Ted Rowcliffe, has been actively researching and organizing the Chapter's fall bus tour. A detailed agenda will be forthcoming shortly; however, present arrangements would see the tour in Columbus, Ohio for two nights and Wheeling, West Virginia for one. Ted is obtaining quotes from a number of bus companies and will be able to provide a cost estimate by the time of our next KEWA issue.

On a less positive note, our first Chapter lab was a bit of a disappointment. Only four Chapter members turned out on January 19 and if a better response is not forthcoming on February 16, the executive will cancel the labs and possibly future field projects. Jim and the Chapter will not be able to fulfill their 1981 license requirements if the Harrietsville artifacts are not processed and described. So, if you want an active Chapter field programme, come out and lend a hand on February 16!

The executive extends congratulations and best wishes from the London Chapter to the newly established Grand River/Waterloo Chapter of our Society. Best of luck Jack, Bob, Harold and Elizabeth!

*For those readers who have not paid their 1982 Chapter dues, this will be your final KEWA issue.* An updated membership list will be published in KEWA 82-3.

Other subjects discussed on January 26 included speakers for future meetings and publication of the 1980 O.A.S. Symposium volume. Further negotiations with the Society executive regarding publication details of the latter will be arranged shortly.

Finally, George Connoy has submitted his treasurer's report for 1981, which is presented below, and the executive have provided their addresses and telephone numbers in order to improve communication with our membership:

Jim Keron (President)	R.R. #2, Thamesford NOM 2M0	285-2379 (home)
Paul Lennox (Vice President)	172 S. Edgeware Rd., St. Thomas N5P 3Y8	631-3142 (home) 438-9595 (work)
Ted Rowcliffe (Secretary)	Box 1228, St. Marys NOM 2V0.	284-2757 (home) 284-2440 (work)
George Connoy (Treasurer)	762 Elm St. St. Thomas N5R 1L4	631-6338 (home)

#### SOCIAL REPORT

Your Editor recently received an interesting letter addressed to the Chapter from one of our wayward members who has found British Columbia's climate more to his liking. Looking out the window today, such a choice is hard to believe! Brenton's letter follows:

To the members of the London Chapter:

Greetings from the Pacific Rim of Canada.

In May last year I was on the B.C. Provincial Museum payroll. Our leader was Katherine Capes, resident archaeologist in the Comox Valley. We had two weeks allowed for a rescue project about 75 feet inshore above the high tide line on Comox Bay. The midden and its contents would be levelled by a land development contractor.

Compared with Ontario's Woodland sites we found no pottery nor flint artifacts. Shellfish dominated in the midden, bones of deer and fish were common. Disc beads of shell and coal were found, sandstone abraders were discovered (usually one side had been used). Points were made from slate, obsidian and basalt. Bone (tools, beads and whistle) and a few drilled mammal teeth were in the midden too.

During our breaks and lunch time I learned about the petroglyphs nearby. Hornby Island is just south-east from here about ninety minutes of travel by road and two short ferry hops. One part of Hornby has a sandstone bedrock shoreline. Here for almost 1,000 feet of tide line are scores of petroglyphs. Daily tidal and storm action are eroding the glyphs, but many are still legible. I have made a few rubbings and plan to collect more in 1982.

Best wishes to you all and thank you for the interesting KEWA newsletters.

16 Jan/82

Brenton Hellyar

## THE ONTARIO IROQUOIS TRADITION REVISITED

is being presented by the McMaster Anthropology Society on Saturday, February 20 from 9:00 A.M. to 5:00 P.M. in Rm. B122, Kenneth Taylor Hall, McMaster University

Speakers will include:

Dr. William Finlayson and David Smith

William Fox

Dr. Mima Kapches

Ian Kenyon

Dr. J. Eldon Molto

Robert Pearce

Dr. James Pendergast

Dr. David Stothers and James Graves

Milton Wright

and the discussants are Doctors Bruce Trigger and James Wright.

Admission will be \$2.00 (Students \$1.00).

This promises to be one of the most interesting of McMaster Symposia and should be well attended. Chapter members requiring or offering transportation to the session are requested to contact Paul Lennox.

Once more, James Hunter has kindly forwarded a recent translation of a seventeenth century manuscript describing the Neutral Iroquoian peoples. Below is Elizabeth Revel's (1965) translation from Latin of a letter written on the 3rd or 30th of August 1641 by Father Pierre Joseph-Marie Chaumonot to Father Philippe Nappi in Rome. This very literal translation published in the Gallia Series (109-No.44 f.112-113v.) is cumbersome at times, so that italicized words have been added (in brackets) to improve the flow of the text. In cases of possible typographic error, italicized words in brackets are included with question marks in an attempt to clarify meaning, while some awkward wording in the text original has been bracketed to suggest deletion for greater coherence. Finally, Revel has left gaps in the text where the original handwriting made interpretation impossible.

Very Reverend Father,

Last year I received at the same time two very generous letters of your Excellency - One of the year 1638, the other of 1639 - In the first you let me know three things - The first that you remember me in your prayers and Mass, and that you have offered a mass on my behalf to the body of Beato Luigi - and on my behalf you have prayed for me, the second that his eminence cardinal Palliotto incessantly (*incessantly?*) promotes the devotion toward the Holy House of Loreto to honour those who lived in it, the third that Father Angelo De Magistus went to Paraguay, after having been ordained priest and after having said his first mass in the church Lauretama of Ripebla Street.



In the second letter your excellency confirmed the two above mentioned things with undoubtable reasons. Because which better proof of your charity toward me could I expect, than the continuous effects of the same charity as you showed me in carrying on the prayers, above all, near the body of our Saint Father Ignatius and what can persuade me most of the devotion of our cardinal for the holy Lauretama house than the pomp with which he performed the very solemn procession that your excellency describes to me. The news of each of the above mentioned thing causes me so much consolation that I do not know for which one to thank your excellency - I beg you to continue in sending me the news which in the future will take place in this holy city. And as far as I am concerned, I will send you the news of what is going on here in this region of unbelievers (savages) hoping that Father Bressani showing (the) his concern for the conversion of New France, will let you have the rest he translated from French into Italian, using for that the reports that we send every year to the reverend father assistant.

Last year I was sent to accompany one of our fathers in a village where we had not yet preached the gospel. Leaving from our residence at the Hurons there is a six day march through the woods without finding any hu soas (*houses?*) to be sheltered in. We had to carry on our shoulders everything which was necessary for our sustenance. The pathes of that forest are very difficult because (*they are*) very seldom ran through, full of thorns, branches of trees, marshes, streams and often connected only by a tree by chance fallen as a bridge - It is better to walk through it in the winter rather than in another season because the paths are even, sort of smoothed down by the snow, so that the thorns are hidden - but the snow must be very steady and frozen, as we had it for two days coming back - otherwise one sinks as far down as his kidneys. During the winter there is the advantage of crossing lakes and rivers over the ice even for 70 miles and one cannot find shelter in any tree or hills or mountains which can protect from the north wind or other winds which are extremely violent and extremely cold and, thanks to God, who controls sea and mountain, we have overcome them, but we suffered an intense cold, being extremely tired and having fallen many times on the ice - I still bear the signs on one of my knees, but I will never be happy if I will not see myself all maimed and worn out for the love of God.

The small children in danger of death were the best result of our mission - we have baptized many of them without the knowledge of their parents who would have opposed if they knew - therefore many of these children are already in heaven. Adults show themselves strongly unfavourable to the doctrine and to the law of the Gospel - Not only would they not listen to us but they forbade us to enter in their village and huts, shutting their doors, threatening to kill us and eat us as they do with their enemies. The cause of such a great hostility was the slandering of the inhabitants of the village where we live who annoy us with (*a*) lot of slander by saying that we were sorcerers who by witchcraft wanted all of them dead to get hold of their country, and by saying that the material of our witchcraft were our ink and our books, so that most of the time we did not dare to open a book to read or write something - Not only our books and writings were cause of suspicion of necromancy, but almost all our gestures or attitudes. Once I wanted to kneel down in a hut where we took shelter to pray with more respect - Immediately a rumour spread that Oronhiagechte (that is to say the one who brings the heaven) so

they call me, spent part of his life performing witchcraft - therefore all had to be on guard and mistrust him. In spite of the devil and his ministers who tried in any way to cause us death, we carried out our mission for over four months and a half in the winter, going all the time from village to village, always threatening them of infernal punishments if they did not convert and nobody dared to touch us. Each of them wished us death and urged his friend to kill us but nobody dared commit himself as much as it would be an easy task we being only two small men very far from our homeland (4,000 miles) and without any means of defense. Only God was with us and without much fuss tendered useless all the machinations which were ordering our destruction.

Your excellency would help me very much in thanking God who has preserved us from the mouths of many angry lions and I ask you to pray that the life I am leading

This next autumn I have to return to the same place to pass my second winter. For the love of God I ask that you pray for me more than ever then having given myself to your prayers and sacrifices, I will always keep you in my prayers and serve you, with the help of God.

Before closing I have to tell you something about these people. They are men well put together and taller than the ordinary European. They paint themselves in different parts of the body with charcoal which they inject into their bodies with needles made from fish bones in such a manner that it never comes off once it has been put on. These designs in the shape of serpents are used for ornamental purposes and in place of much clothing with which Europeans cover themselves.

There is a very small number which cover themselves decently enough with animal hides. The women uncover on purpose that which one cannot look at without reddening: They would wear nothing at all if it were not for the great cold which forces the men to cover themselves with skins.

Their food consists of a type of boiled stew made from corn with a few pieces of fish added for flavoring. They have no knowledge of salt, wine or spices, and other similiar things. They do not have the use of clothing and a piece of skin from some animal suffices for the latter. They have not been using the tomahawk or the knife. Before a very hard stone was used as a tomahawk but it took a very long time to cut a tree down with that utensil. The ordinary way for them to get wood to have fire and warm themselves up, was to set fire at the bottom of a tree until it fell down; then according to how many pieces they needed, they set fire along the fallen tree - Instead of knives they used a kind of stone which still now they put at the top of their arrows. The way of cutting hair was the following placing two stones, one over the hair one under and then hold tight and rub the two stones together so that the hair which was in between the two stones were cut - As far as religion is concerned they are not all the same. Some of them worship the sun,

others the god of war, others worship just their own intense wishes, obeying to all their dreams in which their genii or demon tells them what they have to do to be happy and how this can be obtained. Your Excellency could not believe how they pay attention to what they think the infernal genii tells them and how they obey to the demons in very difficult things - I wish the christians would do the hundreth part of these things to obey to the divine laws. If by any chance during a dream the devil says that they have to fast for 3 or 4 days, or that they have to keep silence or run through the whole village, naked singing such and such a song, or to have a banquet with the all millet they have, and they do all they are told without delay. The devil is not content to order the above mentioned things although very difficult, but demands very wicked things. When *(the)* day will come that this damned and sinister figure will be banned from the domain tyrannically he has usurped may Your Excellency help all who strive in fighting against that monster in these territories and, please recommend us to the prayers of those good fathers and brothers that I know *(are)* more zealous in praying for the conversion of our infidels and particularly of those, as you know, who have known Father Porzetti and his companion. I will end up by telling you about three cases which happened here this year - very memorable indeed because they happened to persons who are barbarians and infidels without any good law - The first is that this winter taking a trip a brother and a sister in *(a)* very cold weather and with very deep snow, the girl was caught by such an intense cold, that she said to her brother, that she was going to die - Hearing that, the young man takes off his good buckskin and traded with the threadbare one the girlwore - then encouraging her, he told her to walk fast ahead of him and that he cared much more for his sister's life rather than for his own. - So the girl strode away and reaches her village - meanwhile the young man is freezing to death and dies in the snow. He was about the 60th person who died only in this winter but he is the only one who died in such a generous act of charity - The second case is about a young boy - he was playing on the ice of the river and fell in the hole which was made for those who were going to drain *(draw?)* water for domestic use. One of the brothers of the boy was immediately told about it. In no time he throws himself in the same hole and spots his little brother - he reached him and both swimming come out from another hole further up and helps him to come out, saving him from certain death. The third one is about some indians in whose village we live - They went to war and they were assaulted by their enemies in a spot where they could defend themselves with *(a)* great deal of difficulty - Then, not seeing any safety but in flight, the oldest told the youngest you, young fellows, you who can repopulate the country with other men. We are determined to die here to hold the enemy and give you time to get away without falling in their hands. The poor eldest were caught by the enemy and brought into the village where with unheard cruelty were burnt alive and once roasted, devoured, being this the custom of all these american territories as I wrote other times to your Excellency - I do not recall anything else at the moment. If your Excellency thinks that there is something worthy to be said to our Reverend Father General, please tell him, do not let him read the letter, it is too badly written to be presented to him. Please assure our Reverend Father General that I never say Mass without remembering him.

From the residence of St. Mary of the Hurons  
30 August 64

Your most humble servant in Christ  
Giuseppe Maria Calmonotti.



STATEMENT OF INCOME AND EXPENSES  
FOR THE YEAR ENDING DECEMBER 31, 1981

Balance on hand January 1, 1981		\$ 391.18
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RECEIPTS FOR 1981:

Memberships	\$ 477.25	
Bank interest	13.31	
O.A.S. Symposium grant	<u>150.00</u>	
	\$ 640.56	<u>640.56</u>
Total receipts		\$ 1,031.74

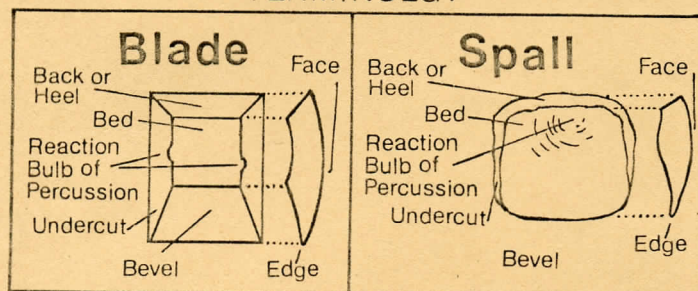
DISBURSEMENTS:

O.A.S. - Toronto for memberships	\$ 22.00	
bank service charges	.60	
Postage & printing of KEWA front page	185.76	
Christmas party	65.28	
J. Keron - coffee & supplies	8.19	
G. Connoy - coffee & supplies	<u>1.99</u>	
	\$ 283.82	
Bank balance December 31, 1981	<u>747.92</u>	
	\$1031.74	<u>\$ 1,031.74</u>

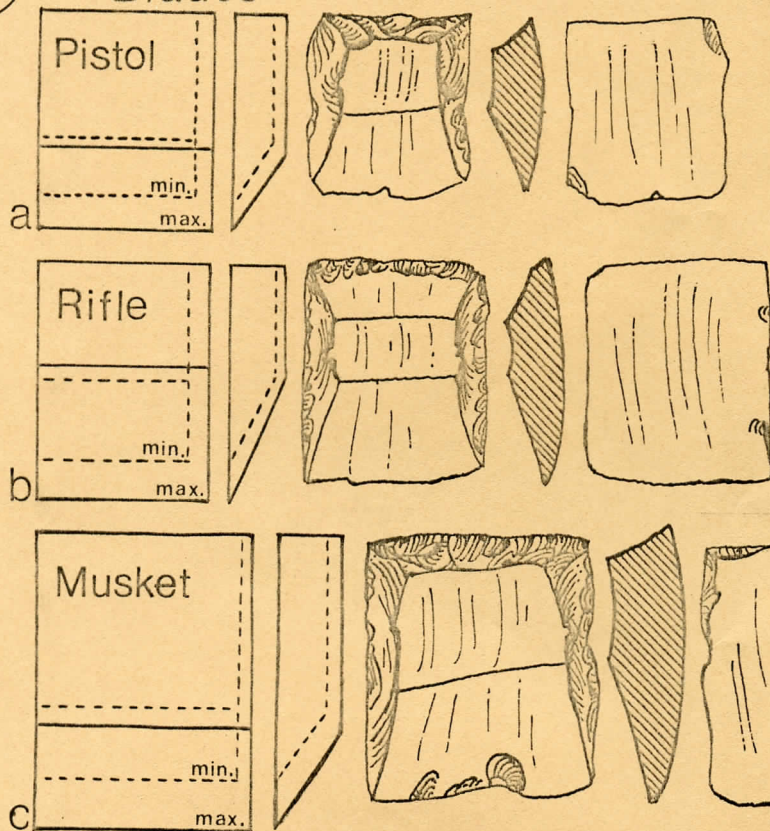


# NINETEENTH CENTURY NOTES

## TERMINOLGY



## Blades



## GUNFLINTS

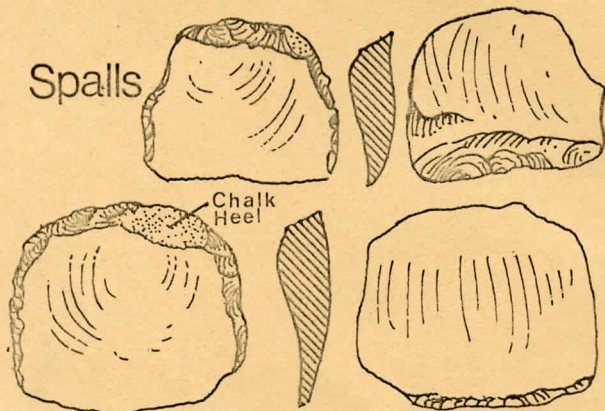
THOMAS KENYON

The 95 gunflints from Haldimand and Brant Counties include 86 English blade and 9 spall flints. There are 3 collections: the Kenyon and Envers collections come from 12 sites on the Lower Grand River, the Marshall collection is from the Brantford area. Starting c.1780, English blade gunflints were made using a micro-burin technique that separated the blades into square segments (Withoft 1963:36). They range in colour from dark gray to glossy black although sometimes a slightly translucent brown. Using maximum and minimum measurements listed in the 1861 Ordnance Manual of the U.S. Army (Russell 1962: 237), the 84 blade gunflints are divided into 3 classes: pistol, rifle and musket (illus. a,b,c). Flints too worn or not conforming to the manual sizes are listed as "Misc." (Table 1). Spall gunflints are from sites dating to c.1800 to 1840, the blades c.1820-1865. Excepting the firesteels, all illustrations are actual size.

TABLE 1

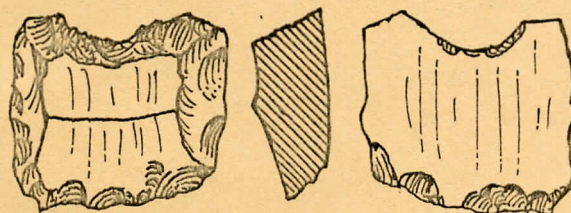
3 Gunflint Collections/Lower Grand River						
	Pistol	Rifle	Musket	Misc.	Spall	Total
Kenyon Col.	8	27	11	6	6	58
Envers Col.	2	5	4	3	1	15
Marshall Col.	3	7	7	3	2	22
Total	13	39	22	12	9	95

## Spalls

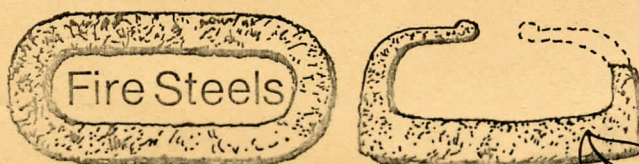


Spall gunflints are essentially a wedge-shaped flake struck from a pebble, what old world prehistorians would call a Clactonian technique. They range in colour from tan to tannish gray, occasionally being gray black.

## Fire Flints



The firesteel is used by holding it firmly then hitting it obliquely with the edge of the flint, thus detaching tiny particles of incandescent steel which fall onto a charred rag tinder. In time, the used flint will show a concave edge, side or heel, depending on the particular area used for striking.



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